/220 cont./
793 to supplement their education they travel to the learned centers of Islam -- to Bukhara, Khiva, Tashkent, and Samarkand (1).

1. The volost mullah is called akhun. The chief spiritual figure (with the power of our /Eastern Orthodox/ bishop /arkhierey/) is the Mufti, who lives in European Russia.

799 Recently, with the intensification of connections with the Moslems
797 of Central Asia, /221/ Islam has begun to take deeper root.
788 /Illustration appears here./ This can be deduced indirectly by the increase of pilgrimages to Mecca. In 1901 up to 300 pilgrimage tickets were issued in Omsk.

796 Among the holidays we will mention "Kurbanayz" ("the
782 sacrifice," symbolizing the offering of Isaac as a sacrifice). On this holiday it is necessary to slaughter (offer as a sacrifice) the best male animal (horse or bull, "so that in the other world, when the sinners are driven through hell along a thin tightrope as sharp as a saber, they will have something on which to ride"). Usually one animal is slaughtered for every seven persons. According to an old custom the rich invite all the poor of the village to eat with them. The hides of the animals go to the mullah. The
796 holiday is accompanied by games and amusements. Of these the
526 races, in which girls also take part, are popular. The adults delight in the running of their best racers, while the young people amuse themselves by chasing each other. If a young man catches a girl, he is permitted to kiss her. If he fails to catch her, the girl will chase him back. This is a movable holiday.

796 In memory of the fasting of Mohammed, there has been
785 established a thirty-day "uraza" (fast), and the month of this fast is called "Ramazan." During this time the Kirghiz /Kazak/ is obliged to renounce food and drink from sunrise ("as soon as only a thread is visible") until sundown. Eating is permissible only at night. The Kirghiz /Kazak/ have adapted themselves to this by eating and drinking all night and sleeping during the daytime. In winter this fast passes easily, but in summer, when

avoids ailments which his power cannot cure, such as a broken leg. The shaman generally sets himself into a state of trance, in which he projects his soul into the spirit realm and there discovers the secret cause of some human disorder, cattle plague, or whatever problem faces him. The Kazakh shaman, called bagsha, belongs to a hereditary profession. The patrilineal organization of Kazakh society is reflected in this folk religion: "The profession of bagsha is transmitted usually from father to son; this inheritance pattern bears the name of bagshylyk."[1]

This form of shamanism is widespread among the Turks and the Mongols, where the former have not been absorbed into the world of Islam, or the latter into the world of Buddhism. Kazakh shamanism is connected most intimately with the social organization of the people. The practice of animal sacrifices conducted by the shaman in the case of severe or dangerous disease, the shaman's use of the drum or tambourine (Kazakh dabyl) in his ceremonies, the passing of a shaman's spirits to his son when the shaman dies, are all part of the fabric of Turko-Mongol religion and society, just as is the cult of ancestors. However, the Kazakhs have not lived in a vacuum sealed off from the Moslem world, for they have formed part of ancient empires thoroughly Islamic in faith; the empire of Tamerlane, to which the ancestors of the Kazakhs belonged in the 14th and 15th centuries, was a Moslem empire. The bagsha's spirits are known among the Kazakhs as djinns, a Moslem term for spirits; the bagsha frequently invokes Allah, and the Arabic devil, Shaitan, is accursed and admonished.[2]

Elements of Islam have thus slipped into the folk religion of the Kazakhs, a process over which the Russians have had no control; Tsarist recognition of Islam was not needed to introduce these elements among the Kazakhs.

For an exact appraisal of the role of Islam among the Kazakhs, another ancient practice must be examined. The Kazakhs have traditionally believed in and made pilgrimages to holy places. In Central Asia one finds a vast number of such places, tombs of saints or of other holy men. These tombs, called mazar by the Kazakhs and Kirgiz, stand alone or together with several others within an earthen enclosure which forms a sacred ossuary.[3] Among devout Moslems visits to these places can even replace the pilgrimage to Mecca.

In recent years the Soviet regime has been concerned about this practice. The Party Committee of the Pavlodar Region in May 1952 called for strengthening of the natural sciences and of antireligious propaganda, with special reference to a mazar in the Bayan-Aul District, which has existed for many years. The Academy of Sciences of Kazakhstan was instructed to put an end to the legends regarding the saint in the tomb. The Academy formed a committee to visit the sepulchre and examine the matter, but the committee limited itself to inscribing certain remarks in the visitor's book beside the tomb. It was denounced by the Party for its lack of effort.[4]

[1] Castagne (27), 1930, pp. 67-73.
[2] *Ibid.*, pp. 67-73.
[3] Castagne (29), 1931, pp. 46-60.
[4] *Kazakhstanskaia Pravda*, 24 May 52.

771 the Kazakhs is the form of action adopted by
797 the Russians themselves, who have long since been taking pains to make the nomads zealous Moslems, and have built mechets and established mullahs, etc. for this end.

771 But the suffocating atmosphere of the mosques can never be attractive to the nomads, who are accustomed to the open air of the steppes, and consequently none of the Kazakhs attend the mechets built by the Russians.

788 Although the Kazakhs are officially considered Moslems, the Moslem rites are only little known by them. Of the namaz /prayers/ performed five times, they observe only the
785 morning and evening prayers. The Kazakhs have a decided aversion to the fasts because of inherent gluttony and because of the impossibility of picking and choosing their food.

000 In summary, the religious indifference of the Kazakhs is very conducive to the introduction of a more civilized influence among them.

871 Education. In regard to education, the Kazakhs are at a very low stage of development, although their ability is quite good, as far as one may judge from those who received some education.

[212] At the present time there is, of course, very little literacy among the Tatar people. Only the mullahs and functionaries can read and write. Instead of signatures the people use the stamps of their clans. Usually, the instruction of the young is handled by the mullahs who move in winter for this purpose /350/